UHURU

BLACK COMMUNITY NEWS SERVICE

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CANADA 5

RECEIVED
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COLLECTION

Captured Los Angeles Panthers are led in chains in police station. *(see story page 7)*

THE TURNING POINT?

Once, in Watts, there was a busy cross-road at which there was no stop sign where black children passed every day to and from school. This caused many deaths. Repeated appeals to the City Council produced no effective action, just as in the case here in Montreal where black parents petitioned the City Council and the Canadian National Railway to build a protective track near the railway lines so that their children could pass safely on the way to and from the Royal Arthur School. There was no response until a little black child lost his leg.

However in Watts, Huey P. Newton, now incarcerated, and another brother did not wait. He got some paint and equipment, told his brother to bring a gun and to blow the head off anyone who stopped them while they were putting up the sign.

Many black people then saw that whenever there was a need to be filled they could do it themselves. This is one of the great mental hurdles which the colonised man in the New World has to face - the will to take action himself and the ability to realise that no one will "give" anything to him just because he has asked.

One of the needs existing in the black community is military defence of the community. The black man could be stopped by the police on the slightest pretext, submitted to the worst indignities, shot and killed and there would be no way for a redress of his grievance within the existing power structure.

The Panthers responded to this by taking up arms and defending themselves and the black community whenever there was an attack or a reason for this to be done. Many of the Panthers had seen the defencelessness of black people during the Civil Rights Crusade in the South and their petitioning for justice brought them no fulfillment of their aims from the powers that be.

One of the responses which the ruling power structure uses when people do things for themselves is co-option. The Government of California seeing that the Panthers had begun a Community Breakfast Programme sought to co-opt this by giving community breakfasts to all children. However they could not successfully erase the Political Education from the minds of black children via colouring books, etc., which were given out during this contact with the Panthers. The result of this was that these children now have their Free Community Breakfast from the State- while they have been and are being made more conscious of their political lives than before by the Panthers.

Today when even the conservative NAACP has denounced the recent killing of Panthers by Police in Chicago, the Urban League has called for an investigation and the U.S. Justice Department has begun an investigation into the Chicago slayings, the power structure realises that it has goofed and that it could not hide its genocide under the cover of law and order.

This shows that a turning point may be coming in the life history of the Panthers re the Power Structure. But the Black People will not be easily fooled. They will see that they too must take up arms and fight when need be. Although some do have a legitimate criticism with the Panthers for what they feel is a premature alliance with white radicals, we can see that militarily they have "done their thing" and have clearly exposed the racially oppressive police and their superiors at all levels causing the defenders of the power structure such as Justice Goldberg and others to start what he called a "dispassionate" investigation.

In a telephone interview on Monday night with Brother Chaka, the Deputy Minister of Information of the Illinois Black Panther Party, 2350 W. Madison Avenue, Chicago, he said:

"We want the people - black people and other progressive people to carry the issue to the United Nations. This is what we are working on right now. We are charging the United States with genocide. We want the people to indict the State Attorney General of Chicago - Edward V. Hanrahan for murder. We want them to impeach Nixon and Agnew. Investigations are futile, because they have had these same investigations for years. It is no use investigating the police at lower levels when those at higher levels - the F.B.I. have given orders to try to wipe out the Black Panther Party. We would like this to be known internationally and also to know what is happening internationally."

Huey P. Newton always says "The Black Panther Party is the People's Party. We are fundamentally interested in one thing - freeing all people from all forms of slavery so that every man will be his own master."

Gordon S.

KIDNAPPING AND CONSPIRACY CHARGES THROWN OUT

Because of the lack of sufficient evidence relating to the incongruous charges of conspiracy and kidnapping laid last - January against brothers Omowale (Kennedy Frederick) and Wantumi (Errol Thomas) these charges were thrown out. Said sessions Judge Marcel Gaboury "I see no reason to maintain the charge (kidnapping) since this whole affair is nothing more than a tempest in a teapot anyway." However a charge of extortion was maintained, and of that Judge Gaboury indicated he was satisfied there was duress which although not physical was indeed moral, veiled and implied. "Anyway if there is a measure of guilt here it does not have to be of the first order... and let's not make a mountain out of a molehill in this case he concluded.

The only so-called evidence for the crown in extortion is that O'Brien admitted that he was scared, because all the students involved were bigger than he. At the hearing on Monday December 15th everybody was present except the prosecution who had purposely asked for the postponement. The crown called one witness, who testified that he was not in O'Brien's office when the apology was written. It is the apology that constitutes the charge of extortion.

It is very obvious that all three charges are false, and that this is just one of the ways the system uses to humiliate black people, and to keep them contained.

Basil

LETTERS

Memo to: West Indian Students Association across Canada
From: The Caribbean Students Association Lakehead University

We have come to the realization that students from the West Indies are isolated from one another in Canadian universities and hope that something can be done to bring us closer together and create some form of unity. To this end, this association is proposing that a liaison, eventually to an affiliation of West Indian Associations across Canada, be established.

Our aim is.

1. To create or revive interest in the social, political, educational, and other aspects of West Indian life and to keep up-to-date on trends in these areas;
2. To analyse problems facing the islands;
3. To discuss problems faced by West Indians in Canada and ways and means of overcoming these problems;
4. To enquire into placement problems of graduates returning home and to suggest solutions;
5. To comment on activities of importance on the home front and generally to participate in West Indian affairs.

It is our hope that this union will be brought about and representatives of the various Associations could meet once per year for discussion. We hope that your Association will be interested in this proposal and will become a participant in this effort to bring West Indians closer together in an alien country.

Margaret Sargeant
Secretary

EDITORIAL

Brothers and sisters have always struggled for a better life and ultimately for liberty, often to be met with open brutality and oppression. Jail awaits the black person who demands justice whether on the job or in the area of adequate housing. Courts as well as Civil Law sympathetic to employers and landlords cannot deal with demands for justice and impartiallity in a serious way not even for their own people much less ours who had no part in formulating these laws that govern their lives. Direct intimidation as practiced by individuals or by courts against us are open and easily identifiable but open intimidation is however only one method of repression used against us. Whenever blatent bias becomes evident all blacks raise a common and united denunciation of the prejudicial act and its perpetrators. As a result emphasis is then placed on disguising the form of the attack against us thus tactics which are designed to cause division among us are most frequently used. Over the past few years a sinister pattern can be seen. When Martin Luther King, Stokely Carmichael and H. Rap Brown participated in demonstrations and spoke at rallies, the black marchers and speakers were described as outside agitators.

The myth of the "outside agitator" was designed, but failed, to divert our efforts from the cause of our protest, and "outside agitators" ceased to be mentioned as protests became widespread. Lacking a credible "outside" from which agitators were supposed to originate however, did not cause a policy change on the part of the media or establishment but rather, different forms of definitions for black people sprung up; "Young Militants", "Black Power" advocates, "anarchists", "Peaceful demonstrators", "Cultural Nationalist" etc. all were names by which different sections of the black community were labelled. Today it is fashionable to hear the Black Panther being spoken of as extremist. In fact whenever anyone poses a direct threat to the system by a challenge or by standing up in his own defence for his own rights he becomes a "Black Panther"; "Black Panther" has become synonymous with fanaticism. Black people will no longer fall prey to any such traps because they are now saying, as does UHURU, that no matter whether we believe in the Black Panther Party and its philosophy, the important thing is that we are all bent towards the same end. Moreover, we admire the courage of the Panthers for putting their lives "on the line" in the defense of the rights of black people. The power of definition is finally making its way into the hands of black people and no longer can they be fooled by vicious murderers, excusing themselves by saying that those killed were "Panthers".

Now we are saying that regardless of political position, we are all black people and will decide what is in our best interest.

Editor:

I think Uhuru started out being very patient with ignorant Blacks that take much to know who they are, and who have a 'win-all' attitude. I don't have any comment on that just yet but I can only wait for more proof to verify my conception.

I disagree with people or any of our readers that we are pushing the Black issue far too much, thereby, creating hate. I think it is a must to proceed along the present lines. So what if we make more blacks think black and act black! By doing this we create an identity with other blacks. We have created that psychological effect whereby you create a base among your people. So many of us do not as yet accept this fact. We are black and yet so often you hear us say things such as "good hair" or "bad hair". I would like to know who is to decide if my hair is good or bad.

We have condemned ourselves. We should first talk about our Blackness and if some are hurt about this, then that's just too bad. The only thing is our slow realization of ourselves as Black people and from that base we will have but one and no other alternative - to march forward.

Thank you for being patient to read my letter.

Black Brother Clarke

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366-6088

From: African Heritage Studies Association
Nassau Community College
Garden City, N.Y. 11530
December 10, 1969

Brothers and Sisters:

You are all aware of the problems that Black students at Sir George Williams University in Canada, are experiencing. At its last Executive Meeting, the Executive Committee of African Heritage Studies Association decided to create an education fund for the Black students in Canada.

We are appealing to all members of A.H.S.A. to send their voluntary contributions to us. Many of the Executive members who attended the meeting paid an average of twenty-five dollars each. Your contribution is most welcome no matter how small or big it is. If you have already paid to the education fund of the Black students in Canada, please disregard this notice.

Fraternally Yours,
Nicholas D.U. Onyewu
General secretary

THE EDITOR
UHURU NEWS
2554 St. Antoine

Dear Brother:

I would like through our newspaper to apologize for any inconvenience caused to the brothers and sisters at the UHURU fund raising party on Saturday, November 18th, at the Coalpot.

It is very hard to explain the situation and give reasons since they are too much of a personal nature. However, for all those who may have seen a contradiction in my beliefs and my stands on principle, I can only hope that such a situation does not again present itself. My personal wish is that UHURU does not have to stand accountable for the events. (I would be honour bound to defend any of the sisters.)

Thanks,

LUANGA

Dear Sir:

During the three or four hundred years of slavery, it has been estimated that some two to three hundred million blacks were either murdered outright or literally worked to death; yet we the descendants of those black slaves do nothing to pay homage or even remembrance of the millions of our black ancestors. The Jews have their Passover when they remember and mourn their ancestors in Egypt, but we have nothing.

Let us also take a day and proclaim this day a day of National Mourning and Resolution or Day of the Slaves. We should remember and mourn our dead and resolve among ourselves that we will do all within our power to bring about our liberation by any means necessary.

I propose that on this day black people wear white, not black but white armbands to indicate that we are a people in mourning. On that day black people should fast from sunup to sundown. All business, commercial activities, entertainment, etc. in the black community should come to a complete halt. At dusk large numbers of black people should gather and parade throughout the black community. Many black, flags. Both large and small, should be carried. At the end of the parade black people should meet before a large church or public hall of some kind and they all cross arms and join hands and form a large circle. In the middle of the circle someone should come with a large pitcher of salt water and pour this salt water on the earth. The circle and the joining of hands should symbolized the unity and love for our own race which must be achieved if we are to be truly independent. The pitcher of salt water should symbolize the tears of the many, many, many millions gone. The name of the ritual should be called "The Forming of the Circle and the Pouring of the Tears." After the ritual has been performed, our people should retire to churches or public halls, and speakers should discuss problems-local, national, and international which affect black people. On our day of National Mourning and Resolution we should not only remember the slaves murdered and worked to death but also the many, many other blacks lynched, castrated, murdered or in many other ways victims of honky oppression and brutality.

We should also remember men like Marcus Garvey, W.E.B. DuBois, Malcolm X, Patrice Lumumba, Toussaint l'Ouverture Jacques Dessalines, Shaka Zulu, Cinque, Etc., men who have either dedicated their lives to the liberation of black people or fallen in the battle to liberate black humanity.

We should send messages of support and encouragement to our brothers in Africa in their struggle against honky oppression.

We should denounce colonialism in any and all of its forms and we should also denounce the war in Vietnam. We should denounce the continued use of black youth as cannon fodder in this white man's war of genocide.

We should send messages to Johannes Vorter, Ian Smith, and Marcello Caetaneo and denounce them for their criminal activities in Africa.

We should send messages to the French, West German, British and American governments and denounce them for their criminal activities in Africa.

On our day let each of us resolve that we do all within our power to bring about the liberation and unification of the black race.

I call upon all workers, students, writers, educators, entertainers, editors and all other persons concerned with the survival of the black race to support and propagate the setting aside of a day to be call a day of National Mourning and Resolution.

Your truly,
Richard L. Caillouet

Editor:

I graduated from Royal Arthur school, which is in the little Burgundy area, along with Viola Walton, Lorraine Gerald, Norreen Sewwney and Richard Yearwood. The last three names are scholarship winners. This letter is about the Black people now living in the new housing area bounded by Atwater and Guy (Little Burgundy). While these people were living on Georges Vanier, which is a poorer area than the new rental area, it was disgusting to hear white people calling our Black brothers and sisters "Niggers", and saying we should go back to Africa.

Winston Jeffers

NSAACP MAKES RECOMMENDATIONS TO FEDERAL GOVERNMENT

November 5th, 1969 - Since the inception of the Nova Scotia Association for the Advancement of Coloured people, the organization has been concerned with the promotion of the interest and welfare of the Blacks in that province. The NSAACP is particularly concerned with the question of poverty because poverty is related to employment, education and housing.

Because doubt exists in the organization as to the Federal Government adequacy to combat poverty in their province, a brief on poverty, employment, housing, education and other factors along with a list of recommendations were presented to the government with the hope that the conditions which for so long have robbed Black people of the full potential of their human resources would be alleviated. The recommendations are:

1. Legislation be enacted to provide some form of guaranted annual income. Whether this should take the form of a "negative income tax", under what conditions it should be extended and how much the minimum should be, are subjects which should be studied by government immediately. The program should be administered through the labour department and not through Welfare.

2. Minimum wage rates be raised and the number of workers covered greatly extended. Labour Legislation, which discriminated against female workers, should be repealed.

3. New methods of providing low cost housing be attempted. The existing public housing policies and efforts to encourage private development have failed to meet the need for decent housing for low-income families. It is imperative that government take a fresh look at the problem and that other methods be found as soon as possible.

4. Rentals charged for public housing units be set at a fixed rate for a period of five years when a unit is rented. At the end of that time if the family income has risen above a stated level, the family should be requested to move to private housing and help given in the search for that housing. If the income has risen; but not to the specified level, the rent could be adjusted once only - that is, to a slightly higher rate - and fixed at that rate for a period of three years, after which another review would take place.

5. Increased aid to education be extended from the Federal level, with the largest amount specifically designated to pre-school and elementary school education. Funds should be directed to be applied for the employment of educational specialists, social workers attached to the schools and other technical assistance for schools in urban and rural poverty areas. Pre-school programs should be conducted for children 4 and 5 years of age on the same basis as elementary schooling, with "poverty" schools receiving enriched materials, staff and flexibility of program.

6. Improved apprenticeship and occupational training programs. Often these programs are not reaching enough people, in that many times the prerequisites are such that those who need the training do not qualify. Also people lack incentive to take these courses because, upon completion, they find the job opportunities are limited or nil. If job opportunities do exist, these necessitate a relocation of the individual and his family.

7. That financial assistance and other aid be made available to the small farmer.

8. That industries be encouraged to locate in impoverished areas.

Staff Reporter

CURRENT EVENTS

Uhuru supporters "do their thing" at the paper's fund-raising party held last week. UHURU regrets the absence of "The UHURUS" featuring "Hey Jude" Zimba.

UHURU'S

1st Annual Kwanzaa Party

December 31st (New Years Eve)
at

6840 D'avilla Apt. 110

loads of Prizes!
One For the Sister in the
Best African Dress
And

Special Kwanzaa Cocktails

(for directions see bulletin board (P.g.8.)

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(near Atwater)
phone 937-2668

Read Black Literature
(Books, Newspaper, Periodicals)
From Africa, Caribbean
U.S.A. Canada etc.

ST. VINCENT — More Than Her Share —

December 12th. –

Tradgedy again struck the island of St. Vincent last week. This time, a fire destroyed one of the hospital buildings in Kingstown, the island's capital. The building housed a dispensary, several laboratories and all medical stores. Relief supplies were on the way from neighbouring Barbados, which registered its own disaster 2 nights prior when fire struck one of that island's largest department stores. Only two weeks ago, St. Vincent's east coast community of Sandy Bay mourned the death of at least 18 persons who were poisoned.

Those who feel stirred to contribute towards a fast recovery may well be advised to do so. An appropriate manner in which assistance could be sent would be to the Ministry of Health, Government of St. Vincent, West Indies.

Staff Reporter

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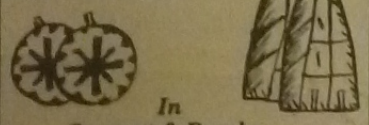


In
Coconut & Bamboo
Earring Gifts
763 Sterling Place
Brooklyn, N.Y. 11216

ON THE WESTERN FRONT PART 111

First of all we must thank our brother and sisters in Western Canada and Ontario for the hospitality they extended during our visit -- without which our tour could not have been successful.

Generally speaking, we can hardly over-emphasize at this time the need to pull our seemingly limited resources together for the purpose of maximizing our participation in the struggle. Black people across Canada are faced with the same problem -- trying to move ahead as a colonised minority within the boundaries of a state that has institutionalized racism within the framework of an oppressive capitalist social system. The degree of blatancy tends to vary from province to province with Nova Scotia experiencing the most suppressive conditions. In order that we may continue to push ahead it is absolutely necessary that we address ourselves to the problems of our local communities. This work must then be followed by the development of firm links of communication -- links which will go a long way towards enabling us to cultivate a spirit of brotherhood on a national level. (UHURU can help perform this vital function.) It is only when we are able to help each other through periods of crisis that we will be able to speak meaningfully about a national community of Black people.

When we are organised at that level we can then seriously move on to relate to peoples of our common African heritage all over the world. (U.S., Britain, Caribbean, Latin America). This priority is imperative if we have to look forward to building revolutionary alliances with struggling people experiencing a common oppression throughout the third world. Let us reiterate here, that our primary responsibility at this stage is to address ourselves to the immediate task of pulling together our respective communities. This will obviously call for different approaches in widely separated areas to blend with environmental conditions. To this extent local autonomy is essential. When a crisis arises in our particular city (i.e. Sir George William University) it is the responsibility of those involved to take the initiative in terms of providing factual information to all black communities.

Judging from the people we have worked with in the cities we visited, we have every reason to be optimistic for the future.

Let us not allow ourselves to shift back into apathy so characteristic of a People without hope.

Let us instead stand our ground in the face of continued racist oppression in whatever form it appears (couvert and overt). We, in Montreal will continue to use any means necessary to move forward the liberation struggle of our people. Towards this end we intend to confront the enemy when necessary on our terms - and to expose relentlessly those people within our family that will continue to allow themselves to be used by the racist Canadian government or other racist agencies and institutions to stifle the growing revolutionary drive of our people. The days when we allowed reactionary, 'negroes' to compromise and 'negrotiate" (sell out) away our human rights in the search of paper power are long over.

The process of decolonisation is not going to be any less violent that the (400 years) process of colonisation itself because those that

cont'd page 7

FEATURE A

THE FEAST OF

During the course of this year's publications, mention has been made several times to the facts of our beliefs in some form or other and our aims and objectives have been printed. One of the focal points of our beliefs is the knowledge of the power of redefinition.

The concept of redefinition is based on the acceptance or rejection of certain values and cultural traits, and as black people displaced forcibly from their African homeland, forced to accept the values and cultural traits of white Western society to their detriment, our task is now one of the adoption of those things natural to us so that our effectiveness in the struggle for liberation can be at a maximum. Towards this end, redefinition is the first step. It is the psychological step towards identifying black.

It is the first step towards controling our own lives and actions, and does away with the feeling of inferiority which after 400 years has become built-in. Naturally so, since the acceptance of white values as a living model negates any and everything African In fact, it is a wonder that people even know of the existence of a continent named Africa with a population of 600 million people – three times as many as the United States of America.

One the beliefs forced on us is Christianity. Christianity has been made and taught in a lily white fashion, and though there is documented proof of Jesus Christ being black, yet his image is left as white to solidify the whiteness of the arguments of this doctrine. Christmas is celebrated by the Christian world as being the feast of the birth of Christ and the most elaborate preparations are made for its celebration every year. December 25th is the one day for which the most money is spent every year. Black people who every day complain of hunger and bad living conditions make a special effort to celebrate a feast which has absolutely no relevance to them. It seems pointless to be "catching hell" all year and then feast on December 25th, happy over the birth of Christ who is in the image of the one that is the cause of our "catching hell" all year. On the other hand being originally for the most part from West Africa, black people have an institution which is of their cultural heritage and which is more relevant to them - KWANZAA.

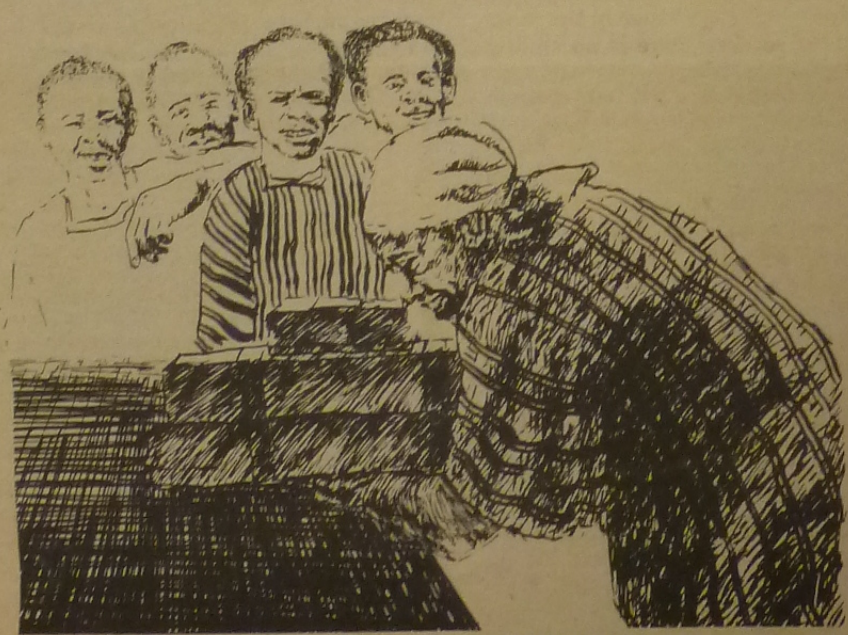
KWANZAA means "first". In our case, it means the First Fruits.

To our people in traditional Africa, land was perhaps the most important part of life. It was from the land that our ancestors received food and materials for clothing. The land was so important that it belonged not to individuals but to the community as a whole. The community as a whole devoted all its energy to the growing of crops. Harvesting of the crops was a particularly busy period for our people. It was during this period that the crops were harvested and used for the purposes our people found for them. This means that grain was harvested, threshed, and stored, while other fruit and grain were made into drinks, cotton, and was thread and cloth and so on.

Celebration at the end of the harvesting of the first fruit is traditional in Africa. At this time of year our people in Africa came together to make joyful noises, give thanks and enjoy the blessing of living and acting together for the community. Everyone brought what he grew or made to contribute to the Karimu (feast) that took place at the peak of the celebration. Songs were sung, dances were danced, food was eaten and drinks were drunk, in a word – life was lived in sheer enjoyment.

The celebration at the end of harvesting of the first crops is called Kwanzaa. The time of the celebration of Kwanzaa is December 25 through January 1. As we search for the true history of our people, we find that Kwanzaa is a very important part of this history. It is the period of Kwanzaa in which we can find the true nature of our ancestry. We find that through the symbols of Kwanzaa we get a very important look into the life of our ancestors and thus, ourselves. It is the basic theme of Kwanzaa-unity, reproduction of offspring, self determination, work and self-respect that enabled our ancestors to create and build for the community and the same themes are the ones that black people today, must use to create and build for our community.

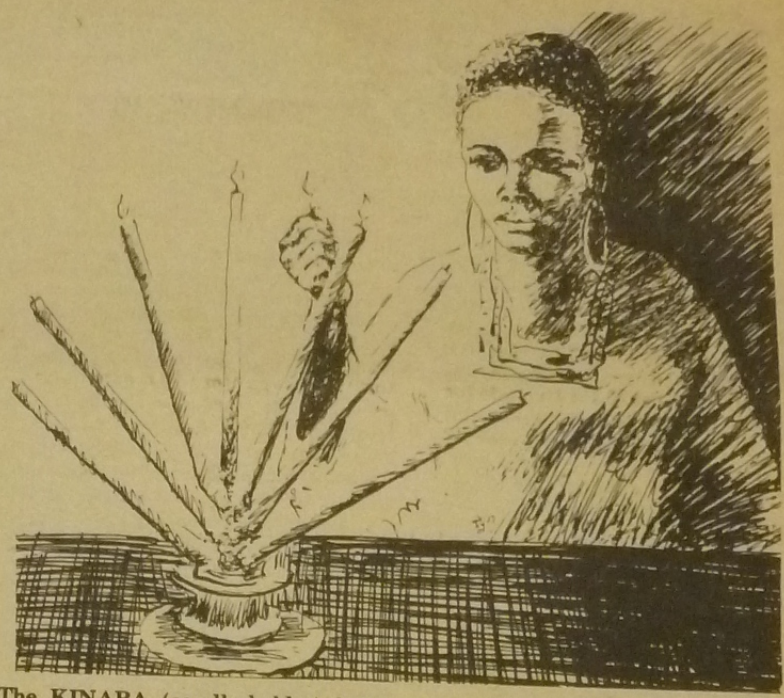
Kwanzaa brought our people together at the end of the year to celebrate the accomplishments of



A Woman Brings A Present to the KARIMU (Feast)

RE ARTICLE

T OF KWANZA



The KINARA (candle-holder) holds seven candles and represents the original stalk from which we all sprang. These symbols all are a very important part of the Kwanzaa Holiday.

the community during the year. During Kwanzaa, MISHUMAA (a candle) is lit and placed in the KIWARA (candle-holder) each day of the holiday and the principle which the candle represents is explained to the children for it is through the children that the community is held together through future generations KARIMU (The Feast) is held on the 31st of December. At this time the celebration reaches its peak and commitments for the coming year are made by the community.

The straw mat on which the Kinara (candle-holder) is placed is called a MKEKA. The MKEKA is a traditional item and therefore symbolizes tradition as the foundation on which all else rests. This is important because the traditions of our ancestors are the core upon which our lives are built.

The KINARA (candle-holder) holds seven candles and represents the original stalk from which we all sprang. It is traditionally said in Africa that "the first born was like a stalk of corn which produces corn which in turn becomes stalks which reproduce in the same manner so that there is no ending to us."

This signifies that our people will multiply in number with our being able to reproduce.

The seven candles represent the seven principles on which the first-born, our ancestors, set up our society in order that our people might get the maximum from it. They are:

1. UMOJA (Unity)
2. KUUJICHAGULIA (Self-Determination)
3. UJIMA (Collective Work and Responsability)
4. UJAMAA (Co-operative Economics)
5. NIA (Purpose)
6. KUUMBA (Creativity)
7. IMANI (Faith)

These symbols all are a very important part of the Kwanzaa Holiday.

The ears of corn represent the produce (children) of the stalk (the father of the house). The offspring or children themselves become stalks (fathers) when they produce their own offspring. The process continues and expands and insures that our people will always live.

The bringing of presents represents the fruits of labour of our people and the sharing of presents by our people with one another. The bringing of present also rewards our children for the positive things that they have done during the year.

In direct contrast to Christmas Kwanzaa is not in any way material. It is definitely symbolic of community work, achievement and unity. It is not filled with empty wishes and rhetoric about peace. Kwanzaa must be a redefinition of an institution which affects our day to day life. Perhaps with such redefinitions black people will not only learn more of themselves but begin to place themselves in a position which does not depend on a white interpretation.

It is the responsibility of parents to teach our children about good acts, good thoughts and so on. It is only through our children that our people can thrive and grow in number and goodness. Goodness is beauty and beauty promises happiness. Our ancestors gave us the foundation to build upon which is indicated by the nature of the basic themes of Kwanzaa. Kwanzaa is an important part of our history as a people and serves as a guiding force in our destiny as a people. It is the responsibility of parents to teach our children the importance of the holiday of Kwanzaa.

We at UHURU will within the Kwanzaa season be celebrating with the community on the bassis of its achievements this year and hope within the next year also to bring to fruition all our resolutions.

Happy KwanzaaBrothers and Sisters

HISTORY COLUMN

In the last issue we dealt with the differences between the value systems of European and African peoples and an analysis of the clash between them was attempted. Christianity was cited as a medium for brain washing used by the Europeans to divide and rule the Africans, thereby putting them out of harmony with themselves and their societies. Now we are supposed to deal with the effects of Christianity on the black man in more detail but in order to understand completely these effects, some light must be thrown on the existing religions in Africa when the Europeans arrived.

Religions in Ancient Africa

One thing becomes quite clear when one examines the indigenous religions of Africa - that there are many similarities between them and Christianity. One Dutchman, David Van Nyendael, speaking of the kingdom of Benin said that the people here:

"have no very unjust idea of the Deity for they ascribe to God the attributes of omnipotence, omniscience and invisibility... and believe that he governs all things by his providence. Because God is invisible they say that it would be foolish to make any corporeal representations of Him for they insist that it is impossible to make an image of what one has never seen".

There are many other reports in History made by early European arrivals on the West Coast such as Mugo Park, Livingstone and Wilson and they all confirm that the Africans they met all possessed this belief in a Supreme Being as creator and preserver of all things and this belief was so imbibed in their mental and moral nature that they looked upon all forms of atheism with utter contempt.

However, it is generally believed that the religions of Ancient Africa were nothing but superstitious practices. These ideas came from the majority of early European arrivals who were too dumb to realize that there are always two aspects to most religions; first there are the spiritual basics or philosophical aspects and second, there are the outward practices, rituals, ceremonies which are media through which allegiance to the spiritual and philosophical aspects are expressed. The outward forms of the religions were immensely misunderstood by the Europeans and the spiritual or inner essence was beyond most of them. One Frenchman, Delafosse, who came long after slavery was abolished, did research on the indigenous religion of Africa and realized that all individual and group activities be they social, political or religious were determined by religious consideration. On these grounds he drew the conclusion that Africans were the most religious people in the world. However, even he did not realize that in African life the philosophy was that there must be a unity between all aspects of culture, in other words, that no political or economical policy must contradict a religious belief and vice-versa. In fact, moral or religious interests became inseparable from politics, economics and ethics. Due to this, religion was very relevant to the everyday life of Africans, moreso because of the "NIA" and "DIA" or "Nommo" and "Ntu" principles: the "Dia" or "Nommo" is the spiritual force that enters the body at birth and vitalizes the human throughout life on earth. "Nia" or "Ntu" is the spiritual force that also enters at birth but exists after death. It was in fact, believed to be more powerful in the death stage and can be passed from ancestors to descendants - hence the reverence to ancestors in religious ceremonies. These principles controlled a man's will and intelligence and guided him throughout his daily life on earth and after death. The unity of all cultural aspects provided the harmony within which these latter religious principles could generate and allow man to attain his spiritual potential capacity meanwhile giving meaning to life on earth.

We can now sum all this up by saying that Religion to Ancient Africans was simply the practical application of philosophy in the daily life of men.

Influx of Christianity

One can now see the picture clearly of Africans who were deeply religious, whose life as a matter of fact was determined by religion since it was inseparable from their politics, economics and so on, coming into contact with Christians to whom religion was just an occasional affair with a church and who did not live or behave in accordance with their religious teachings or tenets. Obviously the Africans thought religion meant the same to the Christians as it meant to them and, therefore, could not have conceived of the idea that the Christians were coming with the Bible in one hand and the sword in the other. (Contd. next issue)

ODINGA MBASA

CHECK POINT

U.S. Arms South Africa

Sales of arms from America continue despite the claims of certain government officials that an arms embargo has been in existence for the past eight years. South Africa has received 20 million dollars in hardware from the years 1963-1968 according to figures released by the Pentagon. The U.S. has supported an arms embargo against South Africa from 1963. Congressman Coughlin of Pennsylvania commented recently: "It is with some surprise that I see we are still selling arms to South -- in direct contravention of our own arms embargo. A state Department spokesman told me this ban is still rigidly enforced. Apparently the Department of Defense has not been told".

Mozambique Patriots score Significent Victories

During the months of September and October, Mozambique Patriotic armed forces killed 200 Portugese colonial soldiers and destroyed 26 military vehicles. On October 20th during the sucessful attack on the military post at Sagol five buildings were destroyed.

San Francisco:

Bobby Seales is presently in solitary confinement in a San Francisco jail. Brother Bobby was sent back to California. A Mis-trail was called in the conspiracy case in Chicago. He is awaiting extradition to Connecticut where he faces murder and conspiracy to murder charges.

Detroit:

After Michigan's Governor, William Milliken's decision to etradite him, Robert F. Williams, president of the Republic of New Africa, appeared in circuit court Nov. 26th, in the first of a series of hearings to determine whether the temporary injunction on his extradition to North Carolina will be made permanent. Brother Robert has been under indictment in that state on a frame-up charge of kidnapping. Black Detroiters are presently protesting the move to extradite Brother Williams.

Chicago

On Dec. 4, policemen forced their way into the apartment of Fred Hampton chairman of the Illinois chapter of the Black Panther Party, and Bobby Rush. Fred Hampton and Mark Clark, another panther, were killed. Four other Panther's were wounded critically and an additional seven were arrested including two pregnant women, all were in the apartment at the time of the raid. Two police were injured . They were supposedly searching for weapons.

Lybia:

Since the latest government first came to power it has repeatly demanded that foreign troops cease their occupation of the country. Their efforts have begun to bear fruit with the beginning of the evacuation of British forces stationed there. It is hoped that the U.S.will soon follow suit, thus leaving Lybia again truly free.

Zambia:

Reports reaching the republic of Zambia state that the white colonial government of South Africa has launched a massive campaign of enforced sterilization and brutal castration of young Namibian boys and girls. As more international pressure and internal political crisis bring pressure to bear on the South African regime, barbaric reprisals are taken against every village and reservation suspected of harboring militant nationalists. A core of police recently roared down on the tiny village of Balutso, torturing old men and women and demanding information about nationalists.
Youths were castrated en masse by white South African troops, who used pliers to crush the testicles of screaming helpless young African boys.

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DEAR SISTER

DEAR SISTER:

As a so-called aware brother, with intentions of getting married and building my own nation, I have come into conflict with my future wife on the subject of birth control pills. I believe that besides being detrimental to her health, birth control pills are just another scheme offered to the coloured races in an attempt to exterminate them.

My woman thinks that the use of the pill will help our efforts towards material security by limiting the amount of children. Will you please help me to settle this argument before I do my thing?

A Brother in Conflict

Dear Brother,

Please do everything in your power to straighten the sister out. Presently (in the white world) it is very hip to take birth control pills, and black women call themselves progressive when they ape white women. In their quest for equality with their men, white women seek to dispense with child bearing. Sister, birth control pills are a threat to our motherhood, and our nation not to mention our feminity.

Coloured peoples (black, red, yellow) form the majority of the world's population and our birth rate exceeds that of white people. As we become more aware of our position and potential, the white power structure suddenly wants to help "underprivileged coloured people", by passing free pills to the women. They're not interested in our "welfare", they're afraid of the power our numerous children will have over the 1.5 children that every ideal white family is allowing themselves to have.

The tactics they use to persuade us to swallow the pill vary; in Africa, Latin America and North American slums, they're giving "aid" to the underprivileged; to the more sophisticated blacks (middle class) they emphasize the "freedom" they can enjoy by taking the pill - few babies and an abundance of men.

Yes Brother, hip your woman to the facts, hip all the sisters to the man and his pills; because no matter where we happen to be and what reason he gives us to make us take the pill, his motive is always the same - BLACK GENOCIDE.

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CURRENT EVENTS

DAHOMEY

Army Strikes Again:

For the sixth time in it's brief 'independence' history, a military junta seized power in the west African republic of Dahomey. The ouster was announced by Lt-Col Koundete, armed forces chief of staff, after military assassins attempted to cut down the civilian President Zinsou while on his way to the Presidential Palace. Reports indicate that the President and a number of his ministers were arrested and flown to the northern region of the country.

This latest coup d'etat in Africa raises the question of the part armed foces in nation reconstruction, and affecting a change of government play. There are times when in the absence of the machinery for constitutional change of government, the armed forces may be, the only body capable of ending a corrupt regime. It is obvious however that Lt-Col Koundete (who also led a 1967 coup) and his fellow puppets acted once again on the string pulling of their imperialist masters.

In a good number of cases the armed forces on the continent of Africa have set themselves apart from the rest of the people; their leaders with their imperialist training and living in colonial bungalows will fight only for higher wages (often already too high by the national average).

The socialist reconstruction of Africa calls for active participation by all segments of the society. This includes the armed forces which should not regard itself as alternate government but as an institution within and answerable to the state and not to foreign interests.

ZAMBIA

Chinese Aid:

China has signed an agreement to build a 1,100 mile railway line between Tanzania and Zambia. The project to cost about $400 million is expected to be completed within five years. The Chinese participation in the project is significant in that all western countries invited for aid refused.

The economic and political significance of the scheme is enormous. The railway line, when completed, will end land-locked Zambia's dependence on the railway systems of Zimbabwe (Rhodesia), South Africa, Angola and Mozambique. Secondly it will tie Zambia and Tanzania together within the East African community.

Kofi

The Persecution of the Black Panther Party

ATTEMPTED GENOCIDE

On Monday, December 8th, 1969, the Los Angeles Police Force converged on the Black Panther Party. All three of their offices were raided which resulted in the arrest of twenty four and seizure of some fifty guns and several hundred rounds of munition. The main office, located on Central Avenue in the black community, was the scene of a five hour shoot-out between the Panthers and the police leaving six wounded - three Panthers (none seriously) and three policemen (one critically).

The police were supposedly serving a search warrant on the Black Panther Party office when the incident occured. The police claim the Panthers fired first but there are too many witnesses to the contrary. Plus the fact, it would be much easier to believe if this had not happened at 5 a.m. and the police were not 400 strong, not to mention the tank which was in waiting.

Community reaction to the violence was strong especially since many people living in the area were refused entrance to their homes and were indiscriminately beaten and pushed around. Consequently, Thrusday's Rally at City Hall turned out some four thousand persons to protest what had happened and show their solidarity with the imprisoned Panthers.

The most ironic part of this episode is that the Panthers are charged with:

- Conspiracy to murder
- conspiracy to assault a police officer
- conspiracy to possess illegal weapons.

Meanwhile, a coalition of Community Groups along with the Black Panther Party charge that this move is part of a national conspiracy to commit genocide on the Black Panther Party.

Clearly someone is conspiring and I doubt if it is any of the innocent black people who are the victims of invasion and attack.

The facts are clear, the evidence is overwhelming, you be the judge!

U.S. CORRESPONDENT

Western Front con't

engaged in the enslavement of our people are determined to keep us in perpectual servitude. The task ahead is difficult -- Let us accept the challenge as one people.

Brothers and Sisters whether we are attending an educational institution absorbing partially relevant education or selling our labour on the racist, capitalist market, whether we are identified as youth or adult we are faced with the same common problem that is suppressing the liberation of our people all over the world. Can we continue in 1970 to divorce ourselves from this reality?

Rosie Douglas & Gordon S.

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We must treat the enemy like an enemy

In our confrontations with the 'man' black people are very often seen as renegades, criminals and evil-doers – the hated. Now the black man must take an active role. He too must hate.

We must give up all temptation to be good whenever the man confronts us. Regardless of how painstakingly we try to project just how humanitarian we are, the white racist remains blind to the fact that we are human beings. However, we continually expect the man to learn to respect us becuase of our goodness, our humility and our patience. The meek will never inherit this earth. This is only a hoax put up by the capitalist suppressors to subdue the deprived peoples of this world with promises of this world to come.

From time to time we have all prided ourselves on our impartiality. It seemed a special virtue for black people to be able to list among our loved ones so many whites – the more whites, the more white-[illegible] and hence the higher one's [illegible]. 'Thou shalt not be partial' [illegible] black man's eleventh commandment handed down to him from the great white father along with the rest of the do-nots. The 'intellectuals' among us have resisted being for us, for themselves too, for fear that such attitudes would become associated with the most unwanted inferiority complex. In the name of love look around you and see how you suffer; in the name of love look to see the promised relief.

Black people can hate; we have hated that which we have been taught was sinful: our black skins, our 'kinky hair, our "unrefined" features. We were taught that white was beautiful and we tried to adorn ourselves with all the trappings of white beauty. We exercised hate on ourselves and toward each other. The lessons we learned in hate from our masters were applied well. However the rewards of obedience are yet to be gained. Our energies must now be expended in working for the elevation of ourselves in converting the learned hate for each other into love, so much so that the love we held for the racists diminishes to nothingness. We will then be in a position to meet the 'man' with at least equal feelings – equal absence of love – equal nate.

Rawle R. Frederick

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TORONTO

At a meeting held in Toronto on Sunday November 30th by representatives of "The Family", (a group set up in October to address itself to the essential task of developing closer links of communication throughout Canada among black people) it was decided that because (1) the representatives from Guelph are planning a conference in February, and (2) more time was needed to raise funds and build necessary links throughout Eastern Canada, the National Conference, planned for February 11th 1970 be defferred until May. A loan of $100 has been extended to the brothers at Guelph to assist in the early financing of the February conference.

In constructively evaluating the proposed conference program at Guelph, "The Family" feels that (1) the topics should be formulated in such a manner that would enable the speakers to address themselves more directly to the environmental conditions inhibiting our efforts in Canada (2) We should deal with the question of providing a more relevant education to black youth and the need for developing meaningful communication links between black youth and the black community. (3) Self defence in the black community is a necessity. (4) It is extremely dangerous to discuss topics (i.e. urban guerrilla warfar) which could provide incriminating evidence to the enemy.

Rosie Douglas

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The Negro Theatre arts club is trying to find script writers to enhance membership of the club. Script writers! Call Doug Collins at 931-2708.

C. Thomas "Souls of Phoenix" Orchestra presents their 1st Annual Christmas Dance, Saturday December 27th, 1969 at Moose Hall from 8.30 p.m. to 2.30 a.m., 3485 Park Ave. Admission: $2.00 (tickets) $2.50 at the door. (tickets on sale at UHURU office - 937-2668

Brothers & Sisters The Black Cultural Club of Dawson College presents the Afro-Soul sounds of Trevor Payne at Dawson College 350 Selby St. on Saturday & Sunday Dec 20-21 from 8.00 - 12.00 a.m. Advance tickets $1.50

Kuzaliwa, Kwetu, Kwesi - Black Nativity will be presented on Saturday Dec. 20, at Westmount High School by the Caribbean Choral Society Drama! Dancing! Singing!

The Grenada Association will hold a get together on Friday Dec. 19th, at the Manoir 5319 Notre Dame de Grace Ave. Admission $1.00

Dominica Association Fund Raising Dance at Polish Veterans Hall 57 Prince Arthur E. on Saturday Dec. 20, 1969 beginning at 9 o'clock. The Trade Winds will be playing admission $3.00 (tickets) $3.50 at the door

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Don't miss. . .
UHURU's Kwanzaa party Dec. 31st 6840 D'Avilla apt 110, by car: From Metropolitan going east, take L'Acadie exit. Turn left on Belanger and L'Acadie continue along Bélanger and at the end bear right to D'Avilla. By bus: From Jean Talon metro station take the 95 going east to end of line. For information and car pool call 937-2668.

Caribbean Society of Sir George will sponsor a dance on Dec 20 at Carpenter's Hall -2560 St.Lawrence Blvd. Band and Records. (continuous music).

Rally Resumes Jan. 15th. U.N.I.A. Hall, 710 Fulford. Everyone welcome.

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